Vol. III. Numb. 99.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are Added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by ſome of the Society of GENTLEMEN, Concern'd in the First and Second VOLUME, with the Aſſiſtance of other Ingenious PERSONS.

From Friday November 10th. to Monday November 13th. 1710.

GENTLEMEN,

Q. IN *Anſwer to a Queſtion* (Vol. III. N°. 84.) *Whether Unbaptiſed Perſons are, or can be called* Chriſtians,——*You aſſert,* "*That* "*the Abſolute Neceſſity of Baptiſm, can by* "*no Argument either from Scripture or Reaſon be* "*proved*". *Now, in the former of theſe, we meet with abundance of Paſſages which ſeem to make Baptiſm Abſolutely Neceſſary to Salvation. For Inſtance, St.* John, 3. *and* 5. Except a Man be Born of Water, and the Spirit, he cannot enter into the Kingdom of God. *Again, St.* Matthew, 28. 19. *Our Saviour Commands his Apoſtles to* go and Teach all Nations, Baptiſing them, *&c. And* Acts, 2. 38. *St.* Peter, *thus beſpeaks the Jewiſh Converts.* Repent, and be Baptiſed every one of you in the Name of Jeſus Chriſt for the Remiſſion of Sins. *And St.* Paul, *tells us* (Acts, 22. 16.) *that* Ananias *requir'd him to be Baptiſed, &c.*

From which Inſtances, not to mention many others, which might be produc'd, it appears very evident, that Baptiſm is a neceſſary Condition of Salvation, And if we argue from Reaſon, it is highly Irrational to imagine, that Baptiſm ſhou'd be ſo ſtrictly commanded by Chriſt, ſo ſolemnly enjoin'd by the Apoſtles, and ſo univerſally adminiſtred in all Ages of the Church, if there were no Abſolute Neceſſity for it: Or, in other Terms, if Men could be Sav'd without it. But the Senſe of our Church is ſo clear in this matter that I ſhall but juſt mention her Words and conclude my tedious Query. In the ſecond Reſponſe of her Catechiſm, *we Read,* "*In my Baptiſm, I was made a* "*Member of Chriſt, a Child of God, and an Inhe-*"*ritor of the Kingdom of Heaven. Theſe are ſome of the Objections, which I conceive your Aſſertion is liable to. Your Anſwer is Humbly deſir'd by,*

PHILALETHES.

A. Notwithſtanding that we have ſaid enough to explain our Notion of the Abſolute Neceſſity of Baptiſm in the Anſwer referred to by the Queriſt, yet the Argument he uſes againſt us from Reaſon ſeems to ſhew that he has miſunderſtood us. For the conſtant enjoining and adminiſtring of Baptiſm in the Church is no Argument againſt us who own the Abſolute Neceſſity of it to thoſe that can procure it, and only deny that thoſe are excluded from Salvation who wanted it, not through their own Fault; for which we ſtill urge this as an invincible Reaſon, that otherwiſe the Salvation of Men, even of adult Believers as well as Children, might ſometimes depend upon Caſuality, ſometimes upon the Pleaſure of him who ought to adminiſter Baptiſm. Our Notion in ſhort is agreeable to the known Maxim, *Non Privatio Baptiſmi, ſed Contemptus, Damnat.* 'Tis certain the Goodneſs of God does not exact impoſſible Services from us; and this is a ſhort and ſufficient Anſwer to all the Texts here produced. And that our Opinion is agreable to the Senſe of the Primitive Church may be proved from the Words of St. *Ambroſe*, who, ſpeaking of the Emperor *Valentinian*, who Died before his purpoſe to receive Baptiſm cou'd take Effect, ſays thus, *Tell me I beſeech you what there is in any of us more than to will, and to ſeek for our own Good? Thy Servant* Valentinian, *O Lord, did both. And is it poſſible that he which had purpoſely thy Spirit given him to deſire Grace, ſhou'd not recieve thy Grace which that Spirit did deſire? Doth it move you that the outward accuſtomed Solemnities were not done? As though Converts that ſuffer Martyrdom before Baptiſm did thereby forfeit their Right to the Crown of Eternal Glory in the Kingdom of Heaven. If the Blood of Martyrs be in that Caſe their Baptiſm, ſurely his Religious deſire of Baptiſm ſtandeth him in the ſame ſtead.* This Citation we have from the admirable *Hooker*, to which he himſelf ſubjoins; "It hath been therefore conſtantly held as well "touching other Believers as Martyrs, that Bap-"tiſm taken away by Neceſſity is ſupply'd by deſire "of Baptiſm; becauſe with Equity this Opinion "doth beſt ſtand. Touching Infants which Dye

" unbaptiſed, ſith they neither have the Sacra-
" ment itſelf, nor any Senſe or Conceit thereof,
" the Judgment of many hath gone hard againſt
" them. But yet Grace is not Abſolutely tied un-
" to Sacraments, and beſides ſuch is the Lenity
" of God, that unto Things altogether impoſſible
" he bindeth no Man; but where we cannot do
" what is enjoined us, accepteth our Will to do
" inſtead of the Deed itſelf. See more of this Argument in, *Eccl. Pol.* B. 5. Sect. 60.

Q. Gentlemen, *I have a greater confidence in your Kindneſs, than to think you will long Neglect me, when I once made you ſenſible that I really need your Aſſiſtance. My Husband is in good Buſineß, and not in bad circumſtances; Loves me I am ſure entirely and tenderly, and has a good Opinion of my management, but he has not leiſure to ſit down and conſider how much Money it will coſt to repair his Wife, his Son, and his three Daughters, from time to time. Now, Gentlemen, you need not be unwilling to give your Advice in this Caſe, for there is ſuch a happy agreement betwixt us that I paſs my Word he will not be Angry either with me or with you. I require no great Finery, I only deſire our Apparel may be credibly Decent, nor do I covet to ſave any thing out of my allowance, further than an Hours Coach Hire once in a Moon, a new Book when I have Read the old one twice over, and as much as will ſerve on unforeſeen and neceſſary occaſions, ſuch as are unavoidable and agreeable to our income. To* Apollo's, *infallible Judgment, I refer my Allowance, and continue his Faithful Friend,* &c.

A. It is impoſſible, Madam, for *Apollo* to make a juſt Calculation of this matter, without a Knowledge of many things whereof he is Ignorant. Nay, not one true ſtep can be taken therein, without an exact Account of the Perſons Circumſtances, to ſay they are not bad, gives not the leaſt Light. Some think 200*l. per Annum* well, others that 500*l. per Annum* is not well. Had your Husband 2000*l. per Annum*, Land of Inheritance, and your Fortune ſuitable, 'twere eaſy to Inform, what Sum were Reaſonable for Pin Money, without Particular regard to be had to the Prizes of things and the Houſewifery of the Lady. But where dependance is upon Trade, Buſineſs, employs, &c. A Knowledg muſt be had of the Profits and Riſques of ſuch Buſineſs; alſo of the Ladies Houſewifery. Some with half the expence of others will appear cleaner and Richer. Where Circumſtances require things to be manag'd with a nice, prudential Care, *Apollo* cannot allow the expence for the whole, with a Knowledg of the charge of particulars, in many of which belonging to your Sex he is wholly Ignorant. He can gueſs what their ſhifts may Yearly amount to, becauſe he wears good Linnen himſelf, but he is utterly at a loſs in their Top knots. He knows well enough the uſual price of Silk-ſtockings, but if you will have 'em Cherry-color in Grain, he is at a loſs again. Then he dare not give his Opinion in Garters, for fear of being accus'd of making forbidden Diſcoveries. A Judgment cannot be made on an exhibition for Books, ſince they may be from 2*s.* to 2*l.* a piece. Likewiſe without an Account of your Daughter's Ages, nothing can be ſaid on that Article: There being a vaſt diſproportion of expence, between their being dreſſed up for playing with Babies, and being attir'd for the making of Babies; between their ſtaying at Home and going to Market. However, tho' an exact Computation cannot be made, without further inſight into the Premiſes. *Apollo* will adventure to ſay thus much: That if your Husband's Circumſtances come up to our Opinion of your Merits. He ought to allow 200*l. per Annum* for your ſelf, and 100*l. per Annum* for your 4 Children; not that we wou'd ſtint him here, but on ſuppoſition he cannot afford more.

Q. APOLLO, *I am acquainted with 2 Young Perſons who have an entire Love for each other, but the Parents of the Young Man are ſo much averſe to the Match, that they ſay if he Marries the Young Woman, they won't give him a Penny of his Portion, tho' ſhe is a Sober Ingenious Young Woman, but not one of the greateſt Fortunes: Now, if the Match be broke of, 'twill be hard for both the Young Folk. Your Advice in this concern will much Oblige,*

Yours, J. A.

A. The Young Man is ſtrictly commanded by St. *Paul* to ſhew his Parents Obedience, and the ſame Precept we here again recommend to him, leaſt his Default thereof may render him juſtly liable to the Forfeiture of his Temporal, and (what is infinitely more conſiderable) his Eternal Happineſs: And tho' you ſuppoſe the Breach of ſuch a Match will be thought *Hard*, yet do we think it a very great Chance if the conſequence will not be found *Harder*: And then he will be crying out with *Plautus*, *Duxi Uxorem, Quam ibi Miſeram vidi, Nati Filij, alia Cura.* Love is no Patrimony, and cannot feed Families, tho' it may pleaſe Fancies. It is therefore Highly neceſſary the Young Man ſhou'd Rebuke his Paſſion and recal his Liberty; ſince ſuch a Performance is the only means to preſerve both a Filial Portion and a Fathers Bleſſing.

POEMS.

Q. *YE Bards, that excel,*
In Knowledg, Pray tell,
If Sympathy 'twixt Man and Wife;
Is ever ſo ſtrong,
When Breeding of Young,
As to make the Man Sick of his Life.

In perpetual qualm,
And the Wife feel no harm,
As Good Women affirm it moſt true, Sir,
And boldly defy,
Any one to deny,
Unleß they're confuted by you, Sir.

A. APOLLO, doth ſay,
Such a Sympathy may,
Be contracted 'twixt Female and Male;
As to Transfer the qualm,
And the Wife feel no harm,
Neither is it an Old Woman's Tale.

But a Husband ſo kind,
Tis but ſeldom you find.

That

That in Breeding is Sick of his Life,
For where thus you ſee one,
Taken ill of the Son,
There are Twenty more Sick of the Wife.

GENTLEMEN,

Q. *Some People report, but*
Perhaps they're abuſes,
That every Night you all
Lye with the Muſes,
For which they conclude you're
Inſpir'd by the Nine,
Which makes all your Numbers,
So ſmooth and ſo fine;
With many a Girl I have
Layn with it is true,
But never cou'd Write yet,
Such Verſes as you,
And therefore no Muſe *once,*
Did certainly light on,
Or ſure ſhe had told me,
The way to Indite on:
If one of your Wenches, *you'll*
Pleaſe but to lend me,
The firſt bright Encomium *I*
Write, I will ſend ye;
For tho' I am a little
Inclin'd to be Lewd,
I hate the baſe Crime,
They call Ingratitude,
I'm Healthy and Clean, ſo
The Girl ſhall not ſhame,
But will ſend her again back,
As ſound as ſhe came;
If this you will do
(Tho' it move you to Laughter)
I hope when Tate's *gone,*
To be LAUREAT *after.*

A. The *Girls* Modeſt Natures,
You much do miſtake,
They ne'er were inclin'd,
To engage with a *Rake*;
Nor to *Inſpirations* will
Ever be won.
They only where *Nature*
Begins, will go on;
Their Pride is to *Finiſh*,
But not to *Create*,
The Drugery therefore of
That, Leave to *Fate*;
Except they'll make choice,
'Tis in vain to Implore,
Or hope to write better than
Ever before.

Q. APOLLO, *an Anſwer, Sir,*
I Pray, you advance, Sir,
T'one near Petty-France, *Sir.*

But now to the matter,
There's a mighty great Clatter,
Concerning Inſurance on Marriage;
Do you think the Deſign,
Of the Buſineſs will ſhine,
Or be Subject to any Miſcarriage.

I Pray, let me hear, Sir,
Whether I need fear, Sir,
In Bolt-Court, *my Name for to enter;*
Let me have your Advice, Sir,
And then in a trice, Sir,
My Money I boldly will enter

But now by the bie, Sir,
Betwixt you and I, Sir,
I Love a Young Lady that's Pretty;
Suppoſe ſhe won't ſtay, Sir,
'Till the Months paſs away, Sir,
To looſe all my Money's a Pity.

A ſpeedy Anſwer let me have,
And I'll remain your Humble Slave.

A. And why *Petty-France*, Sir,
Such Charms ſhou'd advance, Sir,
To draw ſpeedy Anſwer!

The *Marriage* Inſurance,
May be of Indurance,
Tho' we ne'er examin'd the Thing;
Perhaps you will ſay,
'Cauſe all Things that way,
Do carry the Thoughts of a Sting.

Be not then affraid,
Or at leaſt diſmay'd,
In *Bolt-Court* your Name for to enter,
Thoſe Words are far Bolder,
To have and to hold her,
And what fill the Marriage Indenture.

You fear ſhe won't ſtay,
—— Till her what you ſay,
And if ſhe is Witty and Chaſt,
She'll ſtay not alone,
'Tell th' Months are all gone,
But's long as your Lives may both laſt.

Thoſe Fears you doubtleſs may diſmiſs,
If you will but preſent her this.

☞ Any Perſon may have the *Index* to the Second Volume of the *Britiſh Apollo*, alſo whole Sets Bound or Unbouud, and Single Sheets to make up Sets of the ſaid Volume, of the Men in their Walks, or of *J. Mayo*, over againſt *Water-Lane*, *Fleet-Street*.

SIR,

SIR,

THE Letters from Copenhagen, Novem. the 8th. Advise that the Camp broke up the 7th Instant, and the Troops are filing off to their respective Quarters; those that belong to this Town are already come hither, that 4 Men of War and 2 Frigats are to be sent to Norway, under the Command of Admiral Barfoed, to guard home the East and West-India Ships, and several other Merchant men that have lain some time in the several Ports of that Kingdom, in expectation of a Convoy; That the last Advices from Sweden tell us, the Contagion begins already to abate at Stockholm, and that they were in hopes, when the caine, it would cease entirely. 'Tis advised from Francfort, Nov. the 9th. That the Army of the Empire being ready to break up from their Camp at Rhin-Zabern. in order to March into Winter-Quarters, they are sending the heavy Artillery to Landau and Philipsbourg; That the French have already begun to separate, and the Mareschal de Bezons having left the Command of the Army to the Count de Bourg, is set out from his head Qurters at Solenbach for the French Court; and that the Enemy give out, that some of their Troops that have served this Campaign on the Upper Rhine, are to March into Dauphine.

Which is all from Yours, *&c.*

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